



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*Apotheosis.*

## PRAYER.

Holy Spirit, Perfect Light,  
Swift dispel the darkening night ;  
In me let Thy life be shed,  
Let my waiting soul be fed  
With the mystic wine and bread.

Longs my troubled soul for peace,  
Bid my restless doubting cease ;  
Fast in Thy divine embrace,  
Hide me 'neath Thy sheltering grace :  
Cries my fainting soul for Thee,  
Holy Spirit, comfort me.

Waving lilies soft and white,  
Ever trembling in the light,  
Lose their souls of perfume free  
In the wind's immensity ;  
So would I myself forsake,  
In the perfect Godhead wake,  
In the self of God ascend  
Through a cycle without end—  
I would plunge beneath the sea  
And the waves of Deity.

I have wandered far from God,  
Through a valley dark and lone :  
Has the Father heard my moan  
High upon the Great White Throne?  
I His child and part of Him  
Cannot see—mine eyes are dim  
With the gathering night of sin,  
Darkness all around, within.  
Does His eye detect my way  
While I vainly seek the day?  
Will He bring me to the light?  
Will He save me from the night?

## ANSWER.

Trust, the Holy Spirit saith,  
Thou art God the Father's breath ;  
Thou shalt go to Him through death ;  
Thou shalt cease thyself to be,  
Joined to His immensity ;

God the Father lives in Me,  
We are One and dwell in thee.

Cease, thy prayers have all been heard,  
God within thee speaks the word—  
Filled with his electric breath,  
Thou hast passed the bounds of death ;  
Having ceased to live or die,  
Thou art neither low nor high ;  
Plunged beneath eternal deeps  
Where the silent Godhead sleeps,  
Thou art one with Him who wrought  
From unthinking matter, thought—  
One with Him and One with Me,  
Heart and soul of Deity.

NEW YORK, July, 1877.

FREDERIC R. MARVIN

---

*Suggestions Respecting a Projected "Logic of the Imagination."*

A thoroughly enlightened public will demand no apology for the obtrusion of this seemingly paradoxical theme ; because it cherishes none of that obstinate childishness of temper which rejects a thing merely because it is new or unexpected, being easily satisfied if it seem to have a beneficent purpose, to be a preparation precisely apt to this purpose, and to deport itself generally like a newly located section in the ever-enlarging scheme of human progress. Nor need any one suspect that this is an advertisement of a work actually on the desk or in the press. It only defines a key-principle around which any one who feels himself competent, may congregate the chapters of a useful volume.

Albeit that definitions are dry things, it is certainly incumbent first to explain what we mean by Imagination. We are accustomed to divide the activities of our soul into three distinct departments : First the Sensibilities, next the Will, and lastly the Intellect. Under the last, Intellect, comes Imagination as a sub-department. It is that department of the Intellect which gathers and paints up pure individualized pictures of the mind ; and is sharply distinguished from the sister department of intellect which we name the Understanding, inasmuch as the latter treats only with those vague and merely representative ideas called abstracts. Imagination finds its utility to us in rendering easy the vivid and energetic expression of our emotions, in drawing even scientific knowledge into mutually illustrative combination, and in giving to our thought the incorporation and vesture prerequisite to its profuse exhibition in literature. An orderly analysis and judicious deduction of rules prepared in connection with this